The Theosophical FORUM

AUGUST 1901

OUR ARTICLES:

	PAGE
* * *	61
SENSATION AND ACTION	62
THE SEVEN RACES OF THE FOURTH ROUND	72
CONTINUOUS MEDITATION	76
RECENT CORROBORATION OF SOME OCCULT TRUTHS	78

ISSUED MONTHLY

VOL. 7 NO. 4

Flushing

New York

Ten Cents a Copy One Dollar Yearly

THE SONG OF LIFE:

The heart of the Eastern Wisdom, as taught in one of the grandest passages in the whole realm of sacred literature; translated, with a modern rendering and application of the Mystery Teaching, and a Preface on the tradition of the Mysteries.

Cloth, 60 *cents.*

THE MEMORY OF PAST BIRTHS:

An answer to the first great difficulty which arises when we meet the teaching of Re-incarnation: the question why we do not remember our past births. This one doctrine, when realized and understood, will do more than anything else to bring back the golden age, the reign of good-will among men.

Cloth, 50 *cents; paper,* 25 *cents.*

KARMA: WISDOM AND WORKS:

Gives the real meaning of Karma, and a history of the development of the teaching, throughout the occult history of India; and shows in what different senses the word Karma is used by modern Theosophists. An attempt to trace the stages of the revelation of the Occult Teaching in the past history of our race.

Cloth, 60 *cents; paper,* 35 *cents.*

ANCIENT AND MODERN PHYSICS.

A sufficient number of subscribers to ensure the publication of the above have sent their names; the essays will be kept back a short time, to allow the addition of some new material.

CHARLES JOHNSTON, Flushing, N. Y.

Entered at the Post Office at Flushing, N. Y., as second-class matter, April. 20, 1901

THE THEOSOPHICAL FORUM

VOL. 7. AUGUST, 1901 No. 4

. . . "But Socrates sat up on the bed, and bent his leg and rubbed it with his hand, and while he was rubbing it said to us, How strange a thing is what men call pleasure! How wonderful is its relation to pain, which seems to be the opposite of it! They will not come to a man together: but if he pursues the one and gains it, he is almost forced to take the other also, as if they were two distinct things, united at one end. And I think, said he, that if Æsop had noticed them he would have composed a fable about them, to the effect that God had wished to reconcile them when they were quarrelling, and that when he could not do that, he joined their ends together; and that therefore whenever the one comes to a man, the other is sure to follow. That is just the case with me. There was pain in my leg caused by the chains: and now, it seems, pleasure is come following the pain."

Plato's *"Phaedo."*

SENSATION AND ACTION.

That mind and matter obey laws identical in kind was suggested by Humboldt a century ago, before Oken had defined mind as a "memberment of infusorial sensation" and given psychology its first solid ground.

No great advance in psychology was possible until it was found that mind was "coextensive with organism," that the one connotes the other. The next step, the natural and logical sequence, was that the mind was dependent upon motion; not mechanical motion, but that of organism. This generation has discovered that mind is substance, a substance rarer and finer than that used for cannon balls and soap bubbles; but subject to the same laws.

The distinguishing mark of mental substance is sensation. Sensation is the thrill that runs through living substance when its physical, etheric, mental and vital atoms are vibrating in union through four octaves and new chords are struck in the lower or higher notes. Accurately, sensation is the mental consciousness of life, produced by motion and its molecular change to restore harmonic relations. All matter of other planes chording with matter of this plane under certain conditions developes force, and the physical basis of sensation, what we call sensation, is the force exerted to restore harmony when molecular change produces waste.

The physicist will exhibit a jar filled in a certain way with ivory balls, bullets, shot, and sand, specially made so that the sand will touch the glass. When he draws a bow across the jar in a certain note, the sand vibrates. That vibration is responded to by the shot in a lower note, and the chord is responded to by the bullets and balls in still lower notes. Sounding another note when the bullets or balls touch the glass, this process is reversed. In universal matter, this illustrates the working of substance on different planes, for the balls represent the atoms of our physical matter, whether of solid, liquid, or gas; the bullets represent atoms of etheric matter; the shot represent atoms of life matter; and the sand represents atoms of mind matter.

Our organs of sense are not composed of physical substance alone, but of physical, etheric, vital, and mental, interpenetrating one another. When each is responding to vibrations from the planes

above, any disarrangement of the material or astral substance, by physical action or thought, produces sensation through the molecular change which is called forth to restore harmony. Sensation is for the living substance alone. It is the mental impression of the effect of the force required to produce chording vibration. The vibration usually starts in the physical atoms, causing them to set the mental substance vibrating in overtone. Sometimes the mental substance starts vibrating and the physical responds in undertone—this being called the power of mind over matter.

Sensation then is molecular change of both astral and physical susbtance in the nerve or life centers, this molecular change in itself being pleasure, but causing waste, and the waste being pain. This molecular change may start from either mental or physical substance —and the pleasure and pain are both mental and physical. A thought often hurts worse than a blow, and molecular change in mental substance produces physical change quite as often as the reverse.

The physical result of thought is molecular change in the physical brain, producing heat, but there was previous molecular change of the "graymist," mental matter, before the physical change followed.

Life is incessant molecular change, or sensation, and we cling to life because of the pleasure there is in this incessant change. There is no other reason. And this is as true mentally as physically. More so. The mass of mankind toils physically, at work where there is no pleasure in the physical change, that it may live to have the pleasure of gratifying a few emotions. There is small pleasure in its physical life; more in its mental. Behind Pleasure is its shadow, Pain, wherever pleasure is found and the instant action ceases, pain begins, for the one is the sensation of continuity in action, and the other the full realization of the waste it causes—the bill the fiddler presents when the dance ends.

Pleasure has been defined as "maximum action with minimum waste," and if any one can better it, the chance is open. Pain then would be "minimum action with maximum waste," and this shows us that Pleasure and Pain are not two thoughts but one thought; two sides of one shield, life being pleasure and living pain. The degrees of pleasure and pain are, of course, countless, depending

upon the proportions of action to waste. Many find the pain of living too great to bear, for the little pleasure there is in life. The pleasure and pain are not always cognized separately and apart; but whether they rise or do not rise into conscious thought, they are always there. Pleasure may overbalance Pain, or Pain overbalance Pleasure. We recognize one or the other because it is predominant, but each and both are always together.

Schopenhauer asserts that "all pleasure exists in getting rid of a pain;" but this cannot be true. Pain is the mental effect of waste caused by sensation, and to get rid of waste we must get rid of sensation, which causes pleasure also. Without pain there can be no pleasure, for pleasure must come first. There must be action before there can be waste, and pleasure is in action alone. Pleasure consists in getting a pain, not in getting rid of one,* and Schopenhauer's error is fundamental. He not only confounds two thoughts with one thought; but misapprehends the cause of Pain. The whole pessimistic philosophy is built upon this misconception, or perversion, of the biological fact, and falls to the ground when the corner stone is pulled out. It is sad to part with such a charming writer, but we are seeking the truth. Pathfinder's directions as to the proper road from Albany to the Horicon are no longer followed. He was not acquainted with railroads. We must lay Schopenhauer aside, much as we may regret to do so, because he knew nothing of modern biology and physics.

He was a great philosopher, if a philosopher means a man who tries to get knowledge out of words when the facts are lacking. But the man who knows rarely philosophises; he has no reason to. If Elihu had known the facts, he would not have laid himself open to the rebuke he received when God answered Job out of the whirlwind, and if Schopenhauer had known the facts, he would not have darkened the counsel of this age by words without knowledge.

Why we should live, has puzzled other philosophers before Schopenhauer. Even the author of the "Gates of Gold" is befogged. He understands that it is sensation; but not that sensation brings both Pleasure and Pain. From the dawn of time men have seen that life was pleasure and living pain, with the pain so much greater

*This only seemingly so, as there *is* such thing as perfect and continual action without waste. It depends upon the plane of action and the motive.—Ed.

than the pleasure because we did not understand how to get maximum action with minimum waste. To paraphrase Pope:

Pleasure and Pain from ev'ry action rise,
Act then no part, for there all mis'ry lies.

The wisdom of Solomon was not sufficient to solve the mystery. "All is vanity, and a striving after wind," says the Preacher. Neither in riches, nor in power, nor in wisdom, even, did the son of Bathsheba find the result anything more than vexation of spirit. In much knowledge he found much sorrow even as we find it to-day. What is left for the wise but to do as he did, turn from this pleasure of living where laughter is mad and pleasure is vain, to praise the dead which are dead more than the living which are yet alive; or to esteem him that hath never been, better off than either.

"Broadly surveying the life of man," says Brinton, "philosophers have found in it much matter fit either for mockery or tears. We are born with a thirst for pleasure; we learn that pain alone is felt. We ask health, and having it, never notice it until it is gone. In the ardent pursuit of enjoyment, we waste our capacity of appreciation. Every sweet we gain is sauced with a bitter. With eyes forever bent on the future, which can never be ours, we fritter away the present, which alone we possess. Ere we get ready to live, we must die. Fooling ourselves even here, we represent death as the portal to joy unspeakable; and forthwith discredit our words by avoiding it in every possible way."

One of the greatest of poets sums it up:

When I consider life, 'tis all a cheat;
Yet, fooled with hope, men favor the deceit;
Trust on, and think to-morrow will repay.
To-morrow's falser than the former day,
Lies worse; and when it says we shall be blest
With some new joys, cuts off what we possessed.
Strange cozenage! None would live passed years again,
Yet all hope pleasure in what yet remain,
And from the dregs of life think to receive
What the first sprightly running would not give.

Why then do we live? What is the reason, the wise have missed? That which escaped the vision of Solomon, which the wise

men of antiquity caught but a glimpse of, is not so easily found to-day; and we tread a very narrow path to follow the thin stream of thought to its spring.

As the organism developes, the mind increases in strength, sensations give birth to emotions, and the emotions to reason. The first characteristic of reason is working for a remote object, and it is only in working for a remote object that reason finds satisfaction. It is not falling from a tenth story window that hurts us; it is stopping the fall. Reason discovered that in action of a certain kind there was only Pleasure until the end was reached; that Pain, which is the realization of waste, did not begin until the action ceased and the pleasure ceased. As long as the action was continuous, the pleasure lasted. This action was apparently for itself alone, for the pleasure the action gave, and had no end or object outside of the action itself. It was action for action's sake, for the mere pleasure of the action—one which gave maximum action and minimum waste. It was not an exception to the general law. When the action stopped, there came the realization of waste—the pain. But so long as the action continued, there was pleasure without pain.

To the emotion which prompted this class of action is given the name of Love, and Love is "rational action whose end is in itself." It is subject to the law of Pain only when Love ceases and the action stops. There can be love only while the action lasts, and the Love ends with the action; Love dies with the kiss.*

Swinburne is even more accurate than Plato:

> For Love has no abiding
> But dies before the kiss.

All Love, of every kind, has this common ground of action for action's sake, for the mere pleasure it gives. The pleasure continues during the act without pain or loss until the action ends. The pleasure of the hunt lasts until we kill the deer, and then the vanity of desire assails us. We did not want its death; only its chase. We are sorry for its death. If we love riches, we pursue them; but the pleasure ends when we get all we want. Then we find that we wanted something else, and turn from them dissatisfied. If we love a woman, we pursue her, hunt her, capture her, and—turn from

*If love is only kissing.—Ed.

her in weariness. The pleasure was in the pursuit. As Pascal says, "We do not pursue pleasure; we pursue the pursuit of pleasure." Brinton sums it up: "Pleasure lies not in the booty but in the battle; not in gaining the stakes, but in playing the game; not in the winning but in the wooing."

But there is one action springing from this emotion of Love which is the perfect satisfaction of reason, which brings man nearer the goal each hour of his life, yet never permits him to touch it; which produces constant action through life, and inspires him to believe he will find it in death; and that is the search for Truth. The love which arises through sense is not to be compared with that which rises through intellect. On the surface Rosalind appears unjust when she says: "Men have died, from time to time, and worms have eaten them; but not for Love." She is exactly right.

But granting her to be wrong, compare the few who die before Venus's shrine—not for Love, but because Pleasure had become Pain; because Love had ceased—with the noble "army of martyrs" who have died for an idea. They truly loved. In death they sought what they wanted, but only when they could not find it in life. "Neither death nor life, nor things present nor things to come, nor height, nor depth, nor any living thing could separate them from the Love of God," which they found in the pursuit of truth for righteousness's sake.

In Love, in its perfect form, the Search for Truth, we satisfy the desire for Life, which is the most constant action. This desire for Life is the foundation of—in fact is—the religious sentiment. Life is action, constant change, and the most perfect form of living is the most incessant and unwearied change. Pleasure is maximum action with minimum waste, and we find that the perfect life, the only life which we care to live, is in the action inspired by Love. Love is the saviour of the race from Death, for who would care to live, even if Pleasure was balanced by Pain, when Despair stood beside him. The pessimist has not looked deeply enough into the hidden wells, he has not apprehended the mighty force which this, the greatest of human emotions, exerts in reconciling man to his fate. Nor has even the author of the "Gates of Gold" made as clear as he might what it is that conquers the Giant Despair.

The thirst for knowledge springs from the desire for (or Pleas-

sure in) life. Knowledge aids us in living, giving us maximum action and minimum waste. Each increase in knowledge adds to the pleasure of life and lessens the pain. Those who "seek knowledge ardently" do so because, whether it lengthens or shortens the span of life, it increases its intensity. Life is not measured by its duration in solar years, but by the intensity of the life current. The more intense the current, the greater the pleasure and the less the pain. "A short life and a happy one," when correctly understood, is the epitome of wisdom—not of folly. Maximum action and minimum waste is the secret of it, and Knowledge gives it to us. Only in knowledge can we get it.

The savage is ever ready for death. Life is not so sweet to him (any more than to King Arthur) that he should greatly care to live. But the scholar, the student, the seeker for Truth, each and every one swayed by Love and living for Love, lays down the burden of life with reluctance. Knowledge through Love makes it no burden to him. This does not apply of course to those who seek knowledge from ambition, or any other motive than love, which is without an end in view, for the mere pleasure of the seeking. It is this fine distinction Solomon misses.

But what do we know, compared with what we do not know? All the gathered knowledge or garnered wisdom of the past and present are but a drop from the great ocean of knowledge that surrounds us. "Lo, on a narrow neck of land, twixt two unbounded seas we stand," one of sensual or physical knowledge of mere facts, the other of their application mentally in the form of wisdom. When we stand face to face with the unknown, with what we do not know and wish to know, then it is that the religious sentiment springs into being. Then we feel our own insignificance and bow down and worship the Unknown, fearing it is not only unknown, but unknowable, and hoping it is not.

That the Universe is one of order, that this order is one of intelligence, and that all intelligence is one in kind, we know, as intelligent beings; but the inheritance of centuries is strong and we shrink from recognizing the full significance of the teachings that we are "sons of God, joint heirs with Jesus Christ;" that the Kingdom of Heaven is *within* us, and that to know ourselves is to know God. Stand face to face with God! We cannot stand face to face

with ourselves; with the God in us. We tremble when the shadow of the Most High passes by, and bow down before his manifestation in his handiwork. We are afraid.

In this thirst for knowledge—continuous action which has no end—the most important problem to us is one which science will not grapple, which no ordinary study offers to solve. Whence do we come; whither do we go? Our own efforts to obtain this knowledge are so futile, that we look to unknown power to answer it. "All religion," says Humboldt, "rests on a mental want. We hope, we fear, because we wish." "Hope and Fear," says Brinton, "are twin sisters, born of a Wish." Deep down within man is the consciousness of immortality, the spiritual consciousness that he is indeed a son of God clothed upon by this coat of skin; that his body is but a garment. But so far has the spirit fallen into matter, so closely are the animal and spiritual minds blended to make the human mind, that the latter longs for proof and seeks it everywhere. Torn by Hope and Fear alternately, his mind is tempest tossed on a sea of doubt. But Hope and Fear are one state of mind, not two. We cannot hope without fearing, or fear without hoping.

"Lord I believe; help thou mine unbelief;" has been illogical for 1900 years. "I hope; destroy my Fear" is what it means. But the Fear cannot be destroyed without the Hope being destroyed with it.

Where then shall we turn? The religious sentiment demands continuous action, which we find only in the pursuit of knowledge; and the action must be inspired by the emotion of Love; it must be the satisfaction of reason, and its end must be in itself. No church or creed, no form of blind faith or worship, has ever yet fully satisfied this mental want for knowledge of Man himself, for none has offered a foundation more solid than Doubt.

Where have the great minds of the past found it? Certainly not in their religion. Not even St. Augustine or St. Chrysostom remained passive, satisfied with what they had. They sought the Truth all the more ardently because in their religion they had tasted its sweetness. "Where I found the truth, there I found my God, himself the Truth," boldly exclaimed the saintly Bishop of Hippo. And the reason why no religion, no dogma, no conventional faith, can satisfy the religious sentiment is because it necessarily ends the search for Truth, ends the action, ends the pleasure, ends the Love, and

produces the inevitable reaction. Not Christianity, but the Christian religion (which misapplies it), tells the disciple: "It is finished. Yes, indeed, finished every jot. What can you do? Nothing, sinner, no. Jesus did it; did it all, long, long ago. When he from his lofty throne stooped to do and die, everything was fully done."

There is nothing left but suicide—both physical and mental—if this be true. Pessimism is the handmaid of religion; the vestal at the altar, the logical daughter of dogma. There is no choice left, so far as Christian dogma is concerned; but to continue in sin that grace may abound, or else to kill all mental action that satisfies the reason.

St. Paul did not teach this. Christ did not teach it. No great religious reformer ever taught it. But every religious dogma and creed must teach it, or the religion must confess that it is imperfect, incomplete, and of little service.

"There is no religion higher than Truth." There is no religion that can satisfy man's religious sentiment except one that will guide him in the search for Truth through all the seeming mysteries of life and death, along the narrow path, through the Gates of Gold, and up to the Truth itself. It must make him take each day one step nearer. It must make him seek, until he finds, through countless lives, the kingdom of Heaven that is within him. It must spur him to press onward to the prize. He cannot be fed like a babe with a spoon. Faith will not help him. Recorded revelation will not save him. He must work out his own salvation, scale every height himself, and win his crown.

This work theosophy does. It does not hold the keys to heaven, selling tickets of admission at so much per head. It has no divine revelation to put into a man's hand that will make his calling and election sure, leaving him to eat, drink, and be merry. It does not chloroform his reason in order to kill his Fear, or offer any reward for his work which he does not win for himself. Theosophy is a guide—nothing more. It is the Wisdom religion of all ages and all races, without creed or dogma, without polity or politics, without a church or priest, which by mutual effort gathers together all the teachings of those who have gone before and makes clear the way to those who come after. It has stored up, ready for those who fit themselves to receive it, treasures of human knowledge such as have

never been imagined, which can be tested and proven true. It bars out blind faith, and admits no one whose minds are not governed by reason; who will not prove all things and hold fast that which is good; who will not use the power this knowledge gives to help mankind and not themselves. It is in perfect harmony and accord with every great religious teacher whom the world has ever known—and makes clear the unity of purpose and doctrine which underlie the teachings of them all. It furnishes the key to the mysteries of all religious systems, and reveals God to man by revealing man to himself, through study open to all alike.

Theosophy is the perfect satisfaction of reason. Through Love it incites to that action, the end of which is in itself, urging him to harder work for the mere pleasure of it, without fear of punishment or hope of reward, and with no possibility of that gratification which kills desire or produces either satiety or pain. It utilizes knowledge of every kind, to increase mental and physical action and decrease the waste, constantly raising the intensity of the life current and increasing the pleasure of life by making it more perfect. It takes up the work of Christ where he laid it down, strips from man his coat of skin and brings to light the long hidden Immortal Spirit, naked, yet not ashamed. It does not wait till man shall have passed through the dark portals of death. It gives him spiritual consciousness here and now, while in this life and enables him to enter upon his inheritance, as a son of God and joint heir with Jesus Christ, as St. Paul says. It teaches him how to find the Kingdom of Heaven that is within him, to conquer his animal and increase his spiritual nature, and it guides and directs him along the upward path that leads through the Gates of Gold, until he regains the Lost Paradise—oneness with the Eternal.

THE SEVEN RACES OF THE FOURTH ROUND.

Owing to the often reiterated law that the evolution of the races, (or the smaller cycles) repeats the processes of the greater cycles, (or the Rounds), we have to re-trace the lines of history that we have already been over, at least to some extent. For though the *analogy* is very close, the planes upon which the forces of nature work are very different. Unless this is kept in mind, the confusion is likely to be very great.

When "the Races" are mentioned in the *Secret Doctrine*, it is always the Races of our present cycle, the Fourth, that are meant, unless it is distinctly specified to the contrary. With every Race, some variation in its environment was made, for, as we have already seen, our mother Earth changes as her children change. The First Root-Race of this cycle appeared 300 million years after vegetation had evolved, we are told. Up to man's appearance in this Round, vegetation was of quite another kind, and quite ethereal, because no grass nor plants could have been *physical* before there were animals or other organisms to breathe out the carbonic acid upon which vegetation depends for its nutrition and growth. (II 290). This is the real meaning of the statement in *Genesis* (II. 5) that the Elohim "made every plant of the field *before* it was in the earth, and every herb of the field *before* it grew," for there was no earth then such as it is now, both the world and its vegetation being in the astral condition or *plane*. (I. 254). This condition was that of the whole Round previous to this one. In the present cycle it may be shown that as the ethereal forms of the first Men on this earth are first projected on seven zones by seven centres of Force; so there are seven centres of creative power for every *root* or parent species of the host of forms of vegetable and animal life. (II. 732). The *Secret Doctrine* is not alone in speaking of primeval Men as born simultaneously in seven groups in these seven divisions of the world, called "Zones" in the old records, for in the Chaldean, Egyptian, Kabalistic and other traditions, we find the same thing. Each Root-Race of mankind is shown by occult teachers to have evolved upon some special condition of the earth's surface called the "Continent" of that Race. "In the first beginnings of human life," says the *Commentary*, "the only dry land was at the right end of the sphere," (or North Pole). This first Con-

tinent, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole cycle of evolution, and it has therefore been called the "Imperishable Sacred Land." (II. 400-1).

And as with every Round a new Element comes into being, so with every Race a new sense is developed, for men during the First and Second Races were not even *physical* beings, but merely rudiments of the future men. (107-8). They were simply the images, the astral doubles of their Fathers, (the Lunar Ancestors), the most progressed entities from a preceding though lower sphere, the shell of which is now our Moon. (II. 115). Their creating men out of their own divine Essence, means, esoterically, that it is they who *became* the First Race. (II. 94).

THE FIRST RACE OF THE FOURTH ROUND.

This Race had neither type nor color, and hardly an objective, though colossal form. (II. 249). The body was devoid of all understanding. (Mind, intelligence and will). The inner being, (the higher Self, or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet. (*Commentary*, II. 164).

In fact all the ancient scriptures and cosmogonies show that man evolved primarily as a luminous, incorporeal *form*, over and into which the frame of his physical body was built by, through, and from, the lower forms and types of animal terrestrial life. (II. 112).

These shadowy men, then, the astral images of the creative Progenitors, when their cycle of existence came to an end, were simply absorbed into the forms of the Second Race. "When the Race became old, the old waters mixed with the fresher waters." say the *Stanzas*. They could not be destroyed by death, nor could flood or fire or elemental changes injure them. But their Sons, the Second Root-Race, being of a rather more material constitution, could be, and were, so destroyed, in the first great transformation of the globe, due to the displacement of the waters of its oceans, caused by an inclination of the earth's axis.

Even this primitive astral First Race, however, had its seven stages of evolution, as had the process of reproduction in each Race, each race-process covering aeons of time. (II. 117). The

First Race was like some luminous cloud, that simply divides itself, and becomes two or more luminous clouds, or as the Amoeba or the Moneron, a homogeneous speck of protoplasm, divides itself. This primitive type of fission passed into the second form, as seen in the division of the nucleated cell, in which the nucleus splits into two sub-nuclei, that either develope within the original cell-wall, or burst it, and multiply outside as separate entities. (II. 166).

This *Chhaya,* or *shadow* birth, (as it was called), of the First Race, is hinted at in the allegory of Sanjnâ, in the Purânas. If the materialised forms which are sometimes seen oozing out of the bodies of mediums, could, instead of vanishing, be fixed and made solid, the *creation* of the First Race would become quite comprehensible. (II. 174, 87).

Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less etherial and spiritual, less *divine and perfect* than themselves, but shadows still. (II.95). But the very Monads which entered the empty senseless shells, or astral figures, of the First Race, emanated by the Pitris, are the same who are now amongst us, the ourselves, perchance. (II. 303). So the First Race, like the First Continent, never *died,* but was absorbed into the forms of the Second Race. The first, or parent material, was used for the formation of the new being, to form the body, and even the inner or *lower* principles or bodies of the progeny. (II. 121).

But even up to the time of this First Race of our Round, the Earth was not uninhabited. That which Science—(recognising *only physical man*)—has a right to regard as the *pre-human* period, may be conceded to have extended from the 1st Race down to the first half of the Atlantean (or 4th) Race, since it was only then that man became the complete organic being he is now. (II. 315).

THE SECOND RACE OF THE FOURTH ROUND.

The inner nature of the Second Race, we are told, was psycho-spiritual, and their bodies ethero-physical, (II. 299), and they are described as the most heterogeneous, gigantic, semi-human monsters. (II. 138).

The Second Continent, or that condition of the earth's surface upon which the Second Race evolved, has been called the "Hyperborian;" a land which stretched its promontories southward and westward from the North Pole, and comprised the whole of what

is now known as Northern Asia. It knew no winter in those early days. (II. 7).

The First Race was, in our sense, speechless, as it was devoid of mind on our plane, but the Second Race had a "Sound-language," to wit, chantlike sounds composed of vowels alone. (II. 198). It could hardly have been what we call language, but was rather a series of half-articulate cries, for the Second Race had as yet no *mind*, but was endowed by the incarnating gods with the first primitive and weak spark, the germ of intelligence. (II. 164). The shadowy First Race, who were even without this *germ* of mind, evolved the Second Race unconsciously, as do some plants. Or, perhaps, at the *Amœba* does, only on a more ethereal, impressive, and larger scale. The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*, which here corresponds to the substance of a germ-cell or *ovum*. The astral form itself is the nucleus, now as then instinct with the principle of life. When the season or reproduction arrived, the *sub-astral* extended a miniature of itself from the egg of surrounding aura. This germ fed upon the aura till fully developed, when it separated from its parent, and carried with it its own sphere of aura, so we see that the process resembled the second scientific process called *budding*, as shown in many plants, and in the sea-anemone, when a small portion of the parent structure swells out at the surface, and breaking away, finelly becomes a duplicate of the original organism. (II. 116-7, 166).

The early Second Race were the Fathers of the "Sweat-born" we are told; the later Second were "Sweat-born" themselves. (II. 117).

They were also called "the Boneless," and were said to have developed the a-sexual form from the sexless shadow. This sexless First Race was the first production of the creative Spirits, a modification *of* and *from* themselves, the pure spiritual existences, and this answered to Adam *solus*. Then came the Second Race, or Adam-Eve, inactive androgynes. (II. 134). For, while the early sub-races of the Second were born at first by the process already described, the later sub-races began gradually to be formed otherwise, for the processes of reproduction have seven stages in each Race, and overlapping each other, as all natural processes must. And even microscopic recearch shows how the methods of reproducing life change, and that the same organism may run through various metamorphoses in the course of its life-cycle, and may reproduce itself alternately by sexual or a-sexual methods. (II. 116).

The actual duration of the first 2½ Races (which were the *spiritual*, the *semi-astral*, and the *semi-human*), is withheld from all but the higher Initiates. (II. 312).

CONTINUOUS MEDITATION.

When I was a little boy I heard a story from an old Methodist clergyman, and this story always comes back to my mind, when I hear fellow students make the statement how important they consider the practice of constant meditation, and how impossible it is for them to get any done, as theirs is such a busy life, and their time being so fully occupied, etc., etc.

We all have made and heard these same remarks many a time. Well, the story of the old pastor ran as follows:

He called on a lady of his congregation one day and it happened that their talk turned to the request of the Master: "Watch and pray," and "Pray without ceasing." And great were the surprise and joy of the pastor when she said she found a way of complying with both, though many and varied were her household duties.

She said, when she arose in the morning and saw the light of the sun, she prayed, "Let the true light, even the light which lighteth every man coming into the world, shine into my heart this day that I may let it shine before men and thus glorify Thee." When preparing food, she prayed, "Father, give unto us the bread of righteousness and the water of life that we hunger and thirst not." When clothing herself or the children, she thought of the lilies of the field how they grow and toil not, and that Solomon in all his glory was not arrayed like one of these, and that, if God so clothed the grass of the field, how much more would he clothe us, though we have little faith; that the Father knoweth that we have need of these things. At other times she would pray: "Lord, help me to put on the whole armour of God," etc. When looking at her children she would remember that they were children of God and heirs to an inheritance incorruptible. When taking a bath she would pray: "Baptise me with Thy Holy Spirit; wash me that I may be whiter than snow." While cleaning and arranging the house, her prayer would be: "In Thy house, O Lord, where there are many mansions, prepare a place for me, that where Thou art, there I may be also." And so on throughout the whole day, whatever her duties, whatever her work, they would always suggest to her a scripture passage or a prayer, which could be applied to the present moment. And moreover, even while offering up her constant silent prayer, she would try and keep

in mind, that the Spirit himself maketh intercession for us with yearnings that can not be uttered, yet can be so effectual, and that "He that searcheth the hearts of all, knoweth what is the mind of the Spirit."

Substitute *warrior* for *spirit, meditation* for *prayer,* remember that both mean "the inexpressible yearning of the inner man to go out into the infinite," that "the fervent and effectual prayer of the righteous man availeth much,"—and it would seem that the ingenious woman had actually solved the perplexing and troublesome puzzle of the continuous meditation, before which so many of us have shrank defeated.

RECENT CORROBORATION OF SOME OCCULT TRUTHS.

In a preliminary notice of Dr. J. M. Bucke's "Cosmic Consciousness" in the June THEOSOPHICAL FORUM it was aptly observed, "We may gain renewed confidence in our own conclusions by seeing the quite inevitable way in which an independent seeker after truth is led towards our goal." There are many very noteworthy instances in the literature of the new century of the discovery and the emphatic enunciation of Theosophic principles, which should give us much of this suggested confidence, emanating as they do from prominent scientific sources and indicating unmistakably the spread of Theosophic ideas, though under other names than the Eastern terminology.

Professor Shaler, Dean of the Scientific Faculty of Harvard University, in his "The Individual, a Study of Life and Death," published last year, though disclaiming any disposition to investigate the metaphysical—the pleasing theories of which he thinks are wholly unverifiable and therefore not a subject for scientific inquiry—relates the discovery in himself of the astral consciousness, which as he is unable to account for it otherwise, he attempts to explain as "inherited thought," so obviously is it unrelated to his personal experience. He attained to the discovery by concentration, the process of which he describes very much after our own methods. He believed every one can accomplish it, and earnestly recommends its practise; intimating a belief that it is this encouraged faculty that distinguishes the poet, with his marvellous intuitions, from the ordinary individual of equal mental equipment. But more surprising, in a naturalist confined exclusively to the study of the material universe, is his discovery of the sin of separateness and its sole remedy. He says: "It is hardly possible adequately to state the isolation of the individual man. * * * He has to live and bear as best he may the tragedy of his individuality. His only way to relief is by the sacrifice of himself to his fellows; in casting so far as he can his personality into the stream of life where it may in a measure be merged in the common larger being." This intuition is a fine example of the value of "inherited thought," the cultivation of which the author practises and commends.

Dr. H. H. Seelye, in an address last year before the New Hamp-

shire Medical Association, of which he is President, distinctly advances the theory of a dual man, explaining at length the existence of the subconscious or subliminal mind, through which, when he can influence it by "suggestion," he attains surprising but natural results. The fact of the subliminal consciousness is becoming very generally accepted by the medical profession. Professor J. D. Quackenbos, former professor in Columbia University, describes it in the June Harper's as "what survives the death of the body," and expresses his belief that as communication is held with it in life there is no reason why communication should not be had with it when disembodied. He is convinced such relations are held between souls in sleep, the conditions of which, he asserts, are identical as to "suggestibility" with hypnotic trance. He says: "Every hour of natural sleep is prolific of opportunity for such communication, and who knows it does not take place?"—and "Granted among the hours of rest symposiums of kindred subliminal spirits * * * free to combine and interpenetrate; granted on such occasions unobstructed access on the part of every soul to the knowledge and experience of every other soul * * * and thought impression during sleep is naturally explained." Instances might be multiplied of the recent acceptance of the subliminal consciousness by other eminent physicists. Professor Flournoy, of Geneva, in his "From India to Mars," published by Harpers, accounts by it for all the phenomena of spiritism, and Camille Flammarion, the distinguished French astronomer, in his "The Unknown," also published by the Harpers, reaches the firm conviction that "The psychic world is just as real as the physical."

Dr. S. D. McConnell, Rector of Holy Trinity, Brooklyn, earnestly advocates, in "The Evolution of Immortality," published this year, which he was dissuaded from calling "Immortability," the fundamental theosophic doctrine that man's immortality is not inherent in him as man, but that he must earn it to possess it. He insists upon the absolute necessity of a soul body,—"something like that which the Orientals have for ages called the 'Astral Body;'" describes its possible development and growth by thought, emotion, aspiration, thus acquiring individual immortality; adduces a number of passages from the New Testament to sustain the fact of such body; and expresses a belief that it was this body in which Christ

appeared to His disciples after the crucifixion. Many of his arguments and deductions might have been taken from our literature, but no one would suspect their derivation from such source. He has reached his "quite inevitable" conclusions by the independent leading of his own intuitions, and to that extent confirms the conviction that "immortality is a possibility, but not a fact."

When such eminent authorities in religion and science recognize not only the probability, but the necessity and the fact of the Astral—albeit, but partially apprehended—it is indubitable that Eastern Occultism is winning its way in Western science and theology.

NEW LIGHT ON THEOSOPHY.

"A Theosophist's Point of View," by Major James Albert Clark, president of the Theosophical Society, Washington, D. C., copyrighted by M. A. B. Clark, 913 M Street, N. W., Washington, D. C.

The author, who is well known as a lecturer at the National Capital, Baltimore and elsewhere, found, as he states, a genuine desire in the questions put after each lecture, and on these inquiries he has built his context of 356 pages of brevier, thus giving the reader value for the price—one dollar the copy.

It is further stated that the work was not written for Theosophists, but for the "man on the street" who has heard just enough to wish to know more, and generally, his listeners at lectures have betrayed a uniformity of experience by stating "Theosophy as you teach it is not as we read it in the books."

This "Point of View" which forms the title is given as that of A Theosophist, thus limiting all conclusions to the author, and not to be considered as binding on the society. "It is not claimed," the author writes, "that it is truth absolute; it is truth as he discerns it. No better test of sincerity and fairness is known in the Theosophical estimate than one's willingness to submit his own views to a just comparison with others. This is his standing in court. On this he rests his case."

The 12 chapters seem to cover the main issues which pertain to the cult, and show a painstaking search. Meeting the occasional charge that there is agnosticism in the Second Postulate of the philosophy which sets some religious value on the unknown, the effort is reverently sustained throughout that the only God man can know is the divinity within.

The most thorough-going chapter deals with Reincarnation, and on lines not heretofore encountered in the treatises of the society. This is explained by the fact that the author having shown a scientific cast of mind in other directions apart from study of Theosophy, has investigated on new lines.

"Karma," the law of cause and effect, which is the broadest generalization in the system of thought compels rebirth, and the purpose is the Perfectibility of Man.

"The Genesis of Man"—differing from the traditional single pair, is in line with the conclusions of many of our advanced archaeologists which they label the "new theory," but which the author, by proof from ancient records, declares to be the oldest wisdom.

"The Psychic Powers Latent in Man" will arouse the antagonism of the Spiritualists and the Christian Scientists, but the attacks are not vindictive nor aggressive. They appeal to the reason, and admit the possibility of further revelations from the unexplained laws of nature.

"A Theosophist's Attitude to Christianity" will draw fire from the strictly orthodox and all upholders of creed and dogma, but the trend of reasoning is in accord with liberal Christianity.

"The Scientific Aspect of Theosophy" will awaken a lively interest in those who have always intuitively felt that the ancients knew more than they have been credited with.

THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

There are no dues.

The expenses of the Theosophical Society in America are met by voluntary contributions, which should be sent to A. H. Spencer, Treasurer T. S. in A., Box 1584, New York, N. Y.

Applications for membership should be addressed to the Secretary T. S. A., P. O. Box 1584, New York.